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# Zion's Herald

VOLUME LXX.

Zion's Herald.  
PUBLISHED WEEKLY BY THE  
Boston Wesleyan Association,  
36 Bromfield Street, Boston.

LEAGUE EDITION.

CHARLES PARKHURST, Editor.  
ALONZO S. WOOD, Publisher.

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## The Outlook.

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## Briefer Comment.

CAREFUL reports are made from time to time of the condition of farm mortgages in Kansas. This is important in a country which has been so overlaid with these inconvenient appendages as has Kansas in the past. The indications are that the State is marching steadily forward on the road to agricultural and commercial prosperity. The statistics show that during the month of February, in less than half of the counties, mortgages to the extent of over half a million dollars have been paid off. In fourteen counties, also, the actual sales of farms during the same month aggregate over \$75,000. It is shown that few of the holders of mortgages which have been foreclosed are non-residents, indicating a healthy condition of the State. Reports show, too, that for eight and a half months the actual net reduction of farm-mortgage debt, in spite of all removals and new mortgages, is not less than \$7,000,000. These are the results of a single good crop. The *New York Tribune* well says: "The State is putting out of debt so rapidly that there seems to be no room to doubt whether the political and 'more money' agitators will find Kansas a profitable field hereafter for the growing of the crops they try to cultivate."

ARCHAEOLOGY is a subject which is commanding more and more attention. It uncovers the mystic scroll of the past and reveals to our eyes the story hidden in the dim recesses of antiquity. Harvard College has sent an expedition to Honduras to explore the ruins of Copan, now thought to be the oldest on this continent. The work of uncovering these ruins, upon which the dust of many centuries has fallen, is now being conducted at the southern end of the main ruin near the large pyramid. The city of Copan is about two miles long, and all about it are fragments of ruins. Great monoliths covered with glyphs of all sorts have been erected in many places about the city. The sides are covered with carvings of grotesque figures. Molds of these monoliths are being taken, so that casts of the large and singular carvings can be set up in the Peabody Museum at Harvard. It is expected that the expedition will continue the explorations for the full time allowed—two years. No one can interpret the meaning of the inscriptions found, the language of which is yet to be unfolded to the world. The President of Honduras has promised to make a fine display at the World's Fair.

Recent Work in Spectroscopic Astronomy.

One of the most remarkable of the recent applications of the spectroscope is its use in the determination of movements of the heavenly bodies relative to the earth.

A person of acute musical ear may observe that the pitch of a railroad whistle appears a little elevated if the engine is approaching him, and a little depressed if the engine is receding from him. The reason is a very simple one. The pitch of sound depends upon the number of vibrations in a given interval of time. If the body which is the source of the vibrations is approaching the listener, the number of vibrations received by the ear in a unit of time will be a little greater, and, if the body is receding from the listener, the number of vibrations received in a unit of time will be a little less, than if the sonorous body were at rest with respect to the listener.

The same principle must apply in the case of luminous vibrations. If the luminous body is approaching the observer, the wave-length of the luminous undulations received by the eye will be somewhat lessened; and, if the luminous body is receding, the wave-length of the undulations received by the eye will be somewhat increased. If, then, we examine the spectrum of a luminous body in rapid motion towards or from the earth, there will be, in the former case, a slight shifting of the lines of the spectrum towards the violet end, and, in the latter case, a slight shifting towards the red end. It seems to be practicable by this method to determine the motion of stars relative to the earth, with an error of less than one mile per second, though the distance of those stars may be so immense that the light which is subjected to spectrum analysis has been more than two hundred years on its journey.

Perhaps the most remarkable result of this method of observation has been the discovery of double stars too remote for resolution by the most powerful telescopes. If two stars are revolving around each other (or rather around their common centre of gravity), unless the plane of their orbit happens to be exactly perpendicular to the line of sight, it must result that, in one portion of each revolution, one of the two stars will be approaching the earth and the other receding from it, while in another part of the revolution, their motion will be nearly transverse to the line of sight. If one star is approaching us while the other star is receding, each line in the spectrum of the former will be displaced a little towards the violet end, and each line in the spectrum of the latter will be displaced a little towards the red end. The lines in the common spectrum of the two stars will therefore be doubled. On the other hand, when the stars are describing that portion of their orbit in which their motion is transverse to the line of sight, the lines of the spectrum will become single. This alteration and coalescence of the spectral lines may not only reveal the fact that a star is really double, but also the distance apart of the two components, and their velocity of movement in their mutual orbit, though they may be so immensely distant as to appear to the most powerful telescope only as a single point of light.

Since that first discovery of Wöhler, many other compounds characteristic of vegetable and animal bodies have been artificially produced. One of these is of great commercial importance: namely, alizarine, the coloring matter formerly obtained only from madder. As the number of organic compounds thus artificially produced has increased, the faith in the radical distinctness of the chemistry of living bodies from that of non-living matter, has gradually declined. The very phrase, "organic chemistry," has lately in large measure given place to the phrase, "chemistry of the compounds of carbon." But, in spite of all the progress that has been made in the artificial synthesis of organic compounds, few chemists a year ago would have ventured to prophesy the artificial production of those most complex compounds, the proteloids, which form the chief constituents of animal bodies.

Last year, however, Schulzenberger announced to the French Academy the artificial synthesis of a body which in most of its

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Dr. Blasser's *Catarrh* lumigants undoubtedly the best remedy for the cure of this disease. *Advocacy of the Poor*, *Providence, Mass.*

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characters seems to be a peptone. If it is truly a peptone, the charmed circle of the protel group has at last been invaded. If it is not exactly a peptone, it is at least so nearly like one as to suggest a confident expectation that the synthesis of proteloids will be speedily achieved.

This discovery is, in many ways, immensely important. It would be hard to exaggerate its significance in relation to general scientific theories. It breaks down completely the boundary between inorganic chemistry and the chemistry of living bodies. It shows most conclusively that, for the chemical processes going on in living bodies, no assumption of an occult or magical vital force in any wise necessary. The chemical laws of living matter are identical with those of non-living matter.

It is needless to remark that the effacing of the chemical distinction between living and non-living matter gives additional plausibility to the opinion held by all evolutionists, on the basis of general analogies, though completely destitute of any experimental support, that the earliest forms of life originated by some natural process from non-living matter.

But it is especially in regard to the action of atmospheric and aqueous agencies in the sculpture of continents and mountains, that recent progress has been made. When a region has been elevated by the action of internal forces, the form of its surface will be primarily determined by the nature of the dislocation or displacement which has occurred. If, as is generally the case in mountain regions, the strata have been folded into alternating troughs and saddles, the surface will be marked by a correspondent series of valleys and ridges. If great cracks have been made in the crust, and the rocks have slid up on one side of the crack and down on the other, there will be lines of cliff forming abrupt boundaries between regions of relative elevation and regions of relative depression. If the crust has undergone a broad and gentle warping, a large area may be lifted into the condition of a more or less elevated plateau, with its surface nearly horizontal. The water which falls as rain upon such an elevated region will seek the lowest paths for its journey to the sea; and thus a drainage system will be established dependent upon the nature of the crustal movements by which the region had been elevated. The topography thus developed may be called a constructional topography. Strictly speaking, such a topography has only a theoretical existence; for, since the movements of the earth's crust are never instantaneous, the constructional forms, while in process of development, are already modified by the erosive action of the atmosphere and water. There may nevertheless be cases in which the actual topography approaches somewhat nearly to a constructional topography.

But, upon the cessation of the crustal movement by which a region is elevated, the degrading agencies of atmosphere and water have things all their own way, and soon make very extensive alterations in the topographical forms. In general, the water-courses first started tend to persist, and a system of gradually deepening valleys is carved along the tracks where the water found originally the easiest lines of descent. But, as erosion proceeds, the ramifications of tributary valleys become very much more complex. There will be, moreover, from time to time, some shifting in the lines of drainage. Rivers which have the good fortune to run on soft rocks, will cut their valleys deeper than those which are doomed to run on hard rocks. And the rivers which can thus sink their channels most rapidly, will steal more and more of the tributaries of the rivers that are working at a disadvantage, and will tend to become the main avenues for the drainage of the country.

But a river's work in deepening its valley reaches eventually a natural limit. It is of course obvious that no river can dig itself down below the level of the sea; but, in the interior of a continent, a limit to the work of the river in deepening its channel may be reached at a level far above the level of the sea. The waste of the land furnishes the rivers an incessant supply of sediment. They require a certain degree of velocity, and consequently a certain angle of slope, in order that they may carry this sediment. When the slope becomes too gentle and the velocity too little for a river to carry its load, it begins to deposit sediment upon its bed, instead of excavating and deepening its channel. The limit beyond which a river cannot deepen its channel is accordingly reached when the bed has a slope which will give the stream a velocity just sufficient to carry the load of sediment which is supplied to it. When a river, or any part of a river, is in this condition, it is said to be at base-level. A river, in the lower part of its course, crawling lazily toward the sea, may be at base-level, while its head-waters are in the condition of mountain torrents, tearing along in rapids and cataracts, and rapidly deepening their channels. When a river or a part of a river has approximately reached its base-level, it enters upon another phase of its work. No longer able to deepen, it now proceeds to widen, its valley. It encroaches upon its banks, now on one side, now on the other, swinging from side to side in long loops, and leveling a territory of increasing width and area into a flood-plain. The ultimate result of this process will be the degradation of the uplands between the river valleys, and the reduction of a whole country to the condition of an almost featureless plain including very gently toward the sea. Such a country is called a plain of denudation, or a base-level plain.

After a country has been thus base-leveled, the progress of erosion becomes immensely slow, and the country may remain for ages without perceptible change. If, however, there supervenes a new epoch of activity of the internal forces, and the base-level plain is lifted into a plateau of considerable elevation, the atmospheric and aqueous agencies will in turn enter upon a new cycle of activity. Rivers crawling lazily, in broad, shallow valleys scarcely depressed below the general level of the country, will give place to

energetic streams rushing vigorously to the sea, and rapidly deepening their channels.

In the revival of river action which will follow the re-elevation of a base-level plain, the differences between hard and soft rocks will be very effective in determining the directions of the main drainage channels. In general, the large streams will very quickly place themselves upon the outcrops of the soft strata; and, in the topography which will differ very widely from the constructional topography of an earlier epoch.

In a brilliant paper recently published by the Geological Society of America, Prof. Davis, of Harvard University, has applied these principles to the explanation of the topographical features of the Atlantic Slope of the United States. It may be not uninteresting to give, as an illustration of the principles which have been discussed, their bearing upon some features of New England which will doubtless be familiar to many of the readers of the HERALD.

The observant visitor who stands on any of the high trap hills of the Connecticut Valley — Mt. Holyoke, for instance, in Massachusetts, or the Meriden Hills in Connecticut, — and looks eastward or westward, will be struck by the almost perfectly level sky line in either direction. The hill ranges of ancient crystalline rock which bound on either side the sandstone basin of the Connecticut, raise their crests almost exactly to one level. That level has nothing whatever to do with any constructional form. Those ridges are not the saddles into which the strata were folded, nor are they portions of a plain of horizontal stratification. That level sky line is a level of erosion. Those ridges are simply remnants of a great base-level plain, to which the whole country was once reduced, and in which a new epoch of elevation has enabled the rivers to carve the present system of valleys. The broad valley of the Connecticut has thus been excavated along the lines of outcrop of comparatively soft rocks, slates and hydromica schists in New Hampshire and Vermont, red sandstones and shales in Massachusetts and Connecticut. Where there are outcrops of hard rocks within the limits of the valley, as the hard conglomerates of Mt. Toby and the still harder trap rocks of Mt. Holyoke and the Meriden Hills, ridges have been left within the valley, rising about to the same height as the hills which bound the valley on the east and west. While, in general, the Connecticut River has been able to follow the lines of soft rocks, and consequently to excavate a valley wide as well as deep, some accident on the surface of the old base-level plain (for a base-level plain is not an absolutely featureless geometrical plane) turned the river eastward at Middletown, Conn., into a region of comparatively hard rocks. Once started in that direction, the river had to keep on; and, from Middletown to Saybrook, it moves in a narrow gorge cut in hard crystalline rocks, strongly contrasted with the broadly open valley in which it flows through the sandstone country above Middletown.

Another class of reformers would let down the episcopal office by taking away its life-tenure, and electing for eight or twelve years, with inability to serve a second term. But this would not destroy the name and pre-eminence of this office, while it might entail many more evils of the same kind in the office of presiding elder. Sole responsibility is sometimes better than shared responsibility

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## THE PRESIDENT'S NOTE-BOOK.

THE anniversary of the crucifixion of our Lord is at hand. How shall we keep it? Shall we keep it at all? There are those who in their aversion to forms and ceremonies will have nothing to do with the observance of any day or week even in memory of so vital a fact as the revelation of God's love in the passion and death of our Lord. There is wisdom in this attitude if the rite is forced upon one, or if its observance is given a saving force. But there need be none of this false religion of form in the keeping of Passion Week and Easter. On the contrary, it may be used as a season of especial helpfulness by the simplest disciple. Do we keep the birthdays of our loved ones? Do we hush our souls to reverent meditation as the days come around that call to mind their going from us to the heavenly home? Why should we not, then, keep the anniversary of our Saviour's agony and death and victory? I think we will do our souls good if now for a little while, as these days go softly by, we reflect upon His temptations, "the dark betrayal night," the bitterness and gloom of Calvary, and the comforting revelations of the morning hour in the garden of Joseph of Arimathea.

Shall we keep Holy Week? Yes. The Christmas period may be uncertain, some scholars deciding for midsummer rather than December as the season of the Advent; but this period of the Cross is fixed within very narrow possibilities of fluctuation at this season of the year when the winter passes away and the spring comes. We know that now we are coming to the yearly return of the days in which He faced the powers of darkness and suffered for us, "the just for the unjust." Let us all, then, think upon these things.

How shall we keep these hallowed days? Read over again the Gospel narratives of the days in the temple, the nights at Bethany, the arrest, the trial, the seeming triumph of the powers of evil, and the transporting tidings of the Easter morning. Take more time than usual to turn these readings over in your mind and fit them to the events of your own life and examine yourself. Are you thus doing God's will, though it causes you suffering? Are you fearing your crosses than manfully? Are you, as He was, confident in God? Again, are you giving due estimate to that Gospel that cost our Saviour so much? Is it the pearl of great price to you? Are you rejoicing in God your Saviour? If you add to these examinations prayer, frequent prayer, expectant prayer, you will find your hearts drawn out to Him by this keeping of the memory of His death, and your life will be richer and stronger and more helpful to others from these days of special communion with Him.

WILLIAM INGRAHAM HAVEN.

## AN OPEN DOOR FOR METHODISM.

REV. FREDERICK BURRILL GRAVES.

20 DELEGATES, clerical and lay, composed the first Conference of the Independent Methodist Church held in New York thirty years ago. At this Conference two ministers were ordained, one of whom was Rev. Henry Morgan. At their ordination, though the doctrines of Methodism were recognized, it was understood that their churches, at all other churches represented at this Conference, were to be independent of the Methodist Episcopal Church, and recognize no bishops or presiding elders. But the movement failed, and the fact that an Independent Methodist Church was ever seriously contemplated, is almost forgotten.

I do not say this to deprecate, in any way, the good name and just fame of Henry Morgan. I remember him well. I introduced him on one occasion to an audience as the author of "Old Nevins, the Newsboy," a pathetic story which had touched my boyish heart. He was indeed the preacher to the poor and the friend of the prisoner. When he died, he bequeathed the property in trust to the Boston Fraternity of Churches, on condition that Morgan Chapel should be supplied by a reputable minister in the New England Conference. And this same

Morgan Chapel,

or, perhaps, rather the spot on which it stands, in the very centre of the city and adjacent to a mission constituency, is the open door for Methodism and helpful mission work. Will she enter that door?

Even a rapid survey of the work that is now being done there under the leadership of Rev. E. P. King will, aside from other considerations which might be mentioned, sufficiently demonstrate this. Walking down Sherman Avenue on Sunday morning, one will notice, just before reaching the little brick chapel, knots of men standing on the edge of the sidewalk or leaning up against the theatrical billboards over the railroad bridge. Almost all of them have their hands thrust into their pockets nearly to the

elbows—for the sweeping March wind is biting cold—and many of them are smoking well-browned T. D. pipes. Altogether, as one looks at them, they seem a cheerless crowd. It is now scarcely nine o'clock, and the Hollands at the crystal windows of the warm and sumptuous chambers of the rich are still drawn; but these poor, shivering creatures are waiting for the doors of the chapel to open, whither they have been summoned by a general invitation, to partake of

A Free Breakfast of corned-beef sandwiches and coffee. And glad enough are most of them to get even that, while the liquor-dealer, whose victims most of them are, is still sweetly (?) sleeping in his elegant bed, to arise at high noon and find a well-laden table awaiting him. So runs the machine of human greed and human misery.

Look at these men, with wan, pinched, unshaven faces; uncombed, disheveled hair; ragged, dirty clothes; shoes so full of holes that they must have been the target of some Gatling gun, and hats rusty and faded. Here is the anarchist in embryo, with sullen face, low forehead, and his hair pushed up in a mass from it. Occasionally in the line, as they file into the chapel, a very young man can be seen, with clear, bright eyes, fairly good clothes, and a face over which misery's shadow has just begun to lengthen. He is only half-way down the incline whose bottom is trampdom. He'll get there, unless some open-hearted, charitable, Christian mission like Morgan Chapel can switch him off. And they are not all ignorant immigrants, the floating flotsam which the Old World tides have swept up on our shores. Here is a young man who is a graduate of the Brimmer School. He had a wife and child. He drank. They left him. Here he is, a poor, discouraged, broken-hearted man, making a brave struggle. I see several men who have recently been converted, and are surely on the up-grade, though it is like climbing Mount Washington on the railway, a slow and seemingly endless toil. But they are full of hope, courage and faith, and in their hearts that "My grace is sufficient for thee."

"I was one of the worst of men," says one of them to me, "the lowest down. I was a drunken bum; that's plain, friend. I went into the Kneeland St. Mission on last Christmas afternoon, and with the purpose of being helped, or being saved if I could. I had more money then than I've got now, but I did not have then what I have now, bless the Lord! I was drunk when I went into the Mission, but I haven't touched a drop since then, and I mean to go on and get something better. Friend, I should say from my experience that all of these men are here on account of drink."

The breakfast is provided and served by the

Young People connected with the various churches. It is a pleasant sight to see these Christian young people doing such work as this. Surely there is in it the spirit of the Master. I was particularly attracted by a beautiful girl, with a handsome face and large blue eyes, her flaxen hair flowing in waving tresses down upon her shoulders. She has on a simple Scotch plaid dress, and wherever she goes among the men she carries sunshine. She is connected with Rev. Dr. Edward Everett Hale's church, whose young people have charge on this Sabbath. Just as "Rescue the Perishing" is being sung, this noble Christian minister and brilliant writer enters at a side door, removes his hat and coat and goes into the chapel, moving among the men as they eat. He says to me, in that marvelous, rich voice of his: "I think it is on the right line. Tom Beecher used to say if he could not get people to come to his church without it, he would give them a quarter to come. Indeed, I think a quite serious paper might be written on the customs of the early church, for it is evident that the members of the church at that time did something of this kind." And with what tact, good sense, and ingenious adaptability does he utter these few words to the men when they have gathered in the church above and have finished singing those wonderfully pathetic words, —

"Jesus, Jesus, precious Jesus! Oh, for grace to trust Him more!"

"Now I know," said Dr. Hale, "that no man of you has come here with a selfish motive, with the idea of getting into heaven alone. We want to tag along one after the other. If we could only get this together notion, we can be done with the devils in this Ward. Jesus Christ never came into this world to get one man only into the kingdom of heaven. He meant that the meanest cuss should get in as well as Pharaoh on his throne or Tiberius Caesar on his throne. I am very glad to see so many men of the Sixteenth Ward here this morning. Is there any man here who was in the army? Thirty years ago we knew what it meant to stand shoulder to shoulder, to have elbows touch. I want to say that all of us must stand together; and yet I want to say that there are two devils against this—the big devil is drink, and the little devil is debt. These are the devils we want to get out of this Ward."

At the morning service, to which 370 or the 380 who came to the breakfast remain, Rev. E. P. King preaches a tender, sympathetic, and inspiring discourse upon the dignity of man and the love of God. At its close four men come forward and kneel at the altar in contrition and with a manifest desire to lead a better life.

Here is a pertinent query: Are there not more of our Epworth Leagues that can go down to Morgan Chapel some Sunday, and furnish and serve the breakfast? Or can they not inaugurate some such work in their own

church or vicinity? "Look Up, Lift Up"—remember that; and then men need to be lifted up just high enough to get their eyes and hands on the Cross.

## WHERE TO LOOK.

"Look up, and not down!" Do you not see how the tree-top rejoices in sunshine depicted to its root? And hear how the lark, gazing skyward, is flooding

The world with his song, while the ground bird is mute?

"Look out, and not in!" See the sap rushing outward!

In the sun and blossom all winter it lay Imprisoned, while earth wore a white desolation;

Now Nature is glad with the beauty of May.

"Look forward, not back!" 'Tis the chant of creation.

The rhyme of the seasons as onward they roll;

"Tis the pulse of the world, 'tis the hope of the ages;

"Tis the voice of our God in the depths of the soul.

"Lend a hand!" Like the sun that turns night into morning,

The moon that guides storm driven sailors to land.

Ab! life were worth living, with this for the watch-word,

"Look up, out, and forward, and each lend a hand!"

—Alice Freeman Palmer.

## MY SIDE BOOK-SHELF.

ST. BOTOLPH.

THERE have been in the history of the church few more eminent ministers, if any, than the Abbé Fénelon, Archbishop of Cambrai in the days of Louis XIV. of France. He was a man of cultivation both in intellect and manners, for some time the tutor of the grandson of the king, and intimately associated with the life at Court. He was also equally at home with the poor and humble, a man of whom it has been written, "He never sought to be cleverer than those with whom he conversed; who brought himself insensibly to their level, putting them at their ease, and enthraling them so, that one could neither leave him, nor mistrust him, nor help seeking him again." His duties brought upon him a considerable correspondence which he conducted with an eye single to the glory of God. From this correspondence and from his other writings, classics in their way, a selection of choice passages has been made and published in a little volume in the "Wisdom Series," by Roberts Brothers, of Boston. To these selections a brief memoir has been added which covers the outlines of the saintly life from his birth in 1651 to his death in 1715.

It is good to have this book near at hand for the leisure moment, and there could be no better companion for our meditations in this season of the year when our hearts are keeping in reverent thoughtfulness the anniversary of the Passion of our Lord.

TO BEAR AFFRONT WITH HUMILITY AND IN SILENCE.

Do not be angry about what people say; let your talk, while you try to do God's will. As to the will of men, you could never come to an end of satisfying it, nor is it worth the trouble. A little silence, peace, and union with God ought to comfort you for all that men may say unjustly.

UPON CARRYING THE SPIRIT OF PRAYER INTO ALL OUR ACTIONS.

Do not be discouraged at your faults; bear yourself in correcting them, as you would with your neighbor. Lay aside this ardor of mind which exhausts your body, and leads you to commit errors. Accustom yourself gradually to carry prayer into all your daily occupations. Speak, act, work in peace, as if you were in prayer, as indeed you ought to be.

Do everything without eagerness, in the spirit of grace. As soon as you perceive your natural impetuosity gliding in, retire quietly with where is the kingdom of God. Listen only to the leadings of grace, then say and do nothing but what the Holy Spirit shall put in your heart. You will find that you will become more tranquil, that your words will be fewer and more effectual, and that, with less effort, you will accomplish more good.

DOING EVERYTHING WITHOUT EAGNESS, IN THE SPIRIT OF GRACE.

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## Our Book Table.

**Darkness and Daylight;** or, Lights and Shadows of New York Life. By Mrs. Helen Campbell, Col. Thomas W. Knox, and Inspector Thomas Byrnes. Hartford, Conn.: A. D. Worthington & Co. Sold only by subscription.

A woman, a journalist, and a detective here portray in sad and vivid colors the darkest side of life, by day and by night, in our great American metropolis. It is a book that is, to a great extent, more complete than anything of the kind that has ever been written. It is perhaps not too much to say that it is equal to General Booth's book. There are several advantages to be derived from reading such a volume as this. It gives the rich and better classes a clear and honest insight into the condition of the poor and poorest classes; it encourages charity; it exposes the tricks and arts by which all the criminal classes work, and thus, in a sense, is a means by which immunity from them can be secured; it reveals the life of a great metropolis, and thus makes those who live in smaller communities content with the lot they have, which is almost invariably better, in most respects, than that of a city. The volume is fully illustrated and contains nearly eight hundred pages. The three writers are very well known, especially Mrs. Campbell, who has previously shown her deep and sympathetic interest in the condition of the poor. She has elsewhere, as here, eloquently pleaded their just cause.

A CYCLOPEDIA OF NATURE'S TEACHINGS. New York: Thomas Whitaker. Price, \$2.50.

This is a collection of facts, observations, suggestions, illustrations, etc., from various writers. It embraces, according to the main divisions, "Things Above the Earth," "Things on the Earth," "Things Under the Earth," and "Things Around the Earth." Such authors as Agassiz, Horace Bushnell, Chalmers, Coleridge, Cuvier, Darwin, Froude, Washington Irving, Bulwer Lytton, Ruskin, Mark Twain, and Wordsworth are quoted; and such subjects as comets, dew, electricity, flowers, tarts, seeds, earthquakes, fossils, sand, sea, etc., are referred to. In the back part of the volume is given an index of the texts of Scripture alluded to, which are several hundred. The book is valuable, therefore, for the minister.

MARK HOPKINS. By Franklin Carter. Boston: Houghton, Mifflin & Co. Price, \$1.25.

It is fitting that the biography of Mark Hopkins should be published in the series known as "American Religious Leaders." He is known as one of the pillars in the temple of American scholarship, as a fine scholar, a consistent, aggressive Christian, and a somewhat systematic philosopher. The students at Williams College felt that they came under the influence of a strong character and a well-trained mind. He was an able and wise administrator. Of this President Carter says: "Speaking of the graduates, his own pupils, he himself said, when his successor was inaugurated: 'Not in the increase of buildings, or grounds, or funds, but in these is my pride. In respect to character, position, or influence they have nothing to fear from a comparison with an equal number of graduates from any other institution.'"

Mark Hopkins aimed to send out men, and he reached his aim. Williams College prospered on all sides under his administration. President Carter has written an appreciative, well-polished, and eloquent biography of his predecessor.

THE LIFE OF OUR LORD. By Samuel J. Andrews. New York: Charles Scribner's Sons. Price, \$2.50. For sale by W. B. Clarke & Co., Boston.

This excellent Life of Christ was first published in 1862, and is now thoroughly revised; and though some minor changes are made, it is still practically the same volume. It is as creditable and successful an attempt to set forth the events in the life of our Lord as to make them clear and distinct, as we remember to have seen. It differs in many respects — and to its advantage and value — from the volumes of Geikie, Ebersheim, and even Keim and Weiss. The author handles every difficulty connected with the study of such a marvelous life as was that of Christ, with disinterested fairness, candor, and generally good judgment. We cordially commend this new edition as offering one of the best lives of Christ for the use of the minister, the Bible student and teacher, and the layman who is interested to examine the minor details.

THE CRYSTAL HUNTERS. By George Manville Fenn. D. Appleton & Co.: New York.

This is indeed a capital story for boys, for whom it is specially intended. As he stood on the outer edge of the Higher Alps and looked up to them, a young English lad was inclined to boast of their inferiority and of the great wonders he could do up there amid the seemingly accessible peaks, on the narrow shelves of rock, and on those white, gleaming, cold breasts of snow and ice, where there is so much of nature's power and grandeur; but he returned from his climb wiser and more modest. The adventures are very thrilling from the beginning to the end, when they find the crystals in the ice grotto after a terrific struggle with a cretin. There is, moreover, a great deal of information in the book.

DELILAH. By Samuel W. Odell. Cincinnati: Cranston & Stowe. Price, 75 cents.

This story of a prominent Biblical character is a sequel to "Samson" by the same author. It is characterized by the same interest, and readers can but be helped in their understanding of the Bible story.

INDEX TO SCRIBNER'S MAGAZINE. Vols. 1-10. Charles Scribner's Sons: New York.

This index is very complete, embracing the names of the authors and the titles of the articles. Even for those who do not own the magazine, but who wish to have references to various subjects, it is valuable — especially for writers and speakers.

THE ADVENTURER: A Study in Satanicom. By William A. Marion, D. D., Wilbur E. Ketcham: New York. Price, \$1.25.

He shows the wreck and ruin fallen angels have wrought, and surveys the wide-reaching desolations which have ensued. It is a very encyclopedic of fact and argument relating to diabolism, sway and influence. Divines, necromancers, demoniacal possessors, modern diabolism, spiritualism and supernatural forces, occult arts, magic and sorcery are treated, and much is to be acquired for armament and teaching by a careful survey of this timely book. A clearer appreciation of the malignity of the conflict now waging will be perceived by reading this contribution to a field of literature which has been rarely traversed.

HOW TO MARK YOUR BIBLE. By Mrs. Stephen Menzies. Fleming H. Revell Co.: Chicago. Price, 75 cents.

At first sight this system of Bible marking seems intricate and complex, and therefore undesirable; but when one has analyzed it, it becomes very simple and very helpful to every student of the Book of books. We need not try to explain here the method, but only to recommend it. It will open new ideas as to the connectedness and unity of the Word of God, which is to be sought after diligently if one would catch the full beauty of the Bible.

JOHNSON'S HISTORY OF RASSIAS. Edited by Fred N. Scott, Ph. D. Leach, Shewell & Sanborn: Boston. Price, 42 cents.

EVEN OLD SAM Johnson's Dictionary will not be lasting in supporting his reputation as this story of Rassias, Prince of Abyssinia. With its first edition it leaped into fame; and by this last edition, so ably edited by Dr. Scott, its reputation will not be diminished. It is published in the Student's Series of English Classics.

A TREATISE ON PLANE AND SPHERICAL TRIGONOMETRY. By E. Miller, A. M. Leach, Shewell & Sanborn: Boston. Price, \$1.20.

Mr. Miller is a professor of mathematics and astronomy in the University of Kansas. He has prepared a most admirable text-book, having reference to the works of Serret, Lanchamp, Todhunter, and others. It is beautifully and clearly printed, containing only 14 pages, which therefore at the very outset does not discourage the student.

The following paper-covered books and pamphlets have been recently received from the publishers: —

From Harper & Brothers, New York: A NEW SAINT'S TRAGEDY, by Thomas A. Pinkerton. THE BARONESS, by Frances May Peard. MRS. DINE'S JEWELS, by W. Clark Russell. Each, 50 cents.

From D. Appleton & Co., New York: NOT ALL IN VAIN, by Ada Cambridge. IT HAPPENED YESTERDAY, by Frederick Marshall. MY GUARDIAN, by Ada Cambridge. LOVE OR MONEY, by Katharine Lee (Mrs. Henry Jonner). Each, 50 cents.

Also Nos. 11 to 17 in the Evolution Series, as follows: "The Evolution of Art," by John A. Taylor; "The Evolution of Architecture," by John W. Chadwick; "The Evolution of Sculpture," by Thomas Davidson, M. A.; "The Evolution of Painting," by Forrest P. Gundell; "The Evolution of Music," by S. Sidney James; "Life as a Fine Art," by Lewis G. Janes; "The Doctrine of Evolution," by John Piske.

From Lee & Shepard, Boston: DREAMS OF THE DEAD, by Edward Stanton. 50 cents.

From W. D. Rowland, 23 Chambers St., New York: A DEAD MAN'S DIARY, "written after his death," with a preface by G. T. Bettany, M. A. 25 cents.

From Noble M. Eberhart, 420 Dearborn St., Chicago: THE PUPIL AND POLITICS, by J. G. Evans, D. D., LL. D., president Heding College.

From Fowler & Wells Co., 775 Broadway, New York: DEPARTMENT PHYSICAL CULTURE, by Carilda Le Fave. SHORTHAND AND TYPEWRITING, by Dugald McKillop (Illustrated). 40 cents.

From Fleming H. Revell Company, New York: EZEKIEL: A Literary Study of his Prophecy, by William G. Ballantine. JEREMIAH: A Character Study, by William G. Ballantine. Each, 15 cents.

From E. P. Dutton & Company, New York: THE SYMMETRY OF LIFE: An Address to Young Men. By Rev. Phillips Brooks, D. D., Bishop of the diocese of Massachusetts. 25 cents.

From A. W. Hall, Syracuse, N. Y.: CHURCH ENTERTAINMENTS: Twenty Objections, by Rev. B. Carradine, D. D. 30 cents.

From W. N. Swett & Co., Lynn, Mass.: QUEEN MAB, by William Westall. 25 cents.

From Thomas Whitaker, New York: IN THE TIME OF SICKNESS, by Rev. George Hodges, Pittsburgh, Pa. 10 cents.

From R. H. Woodward & Co., Baltimore, Md.: DRUMMOND'S ADDRESSES — "The Greatest Thing in the World," "The Poet Volubilis," "The Changed Life," "First A Talk with Boys," "How to Learn How."

From Dickson & Laidlaw, 733 Sixth Ave., New York: PURGATORY: A Story, by A. H. Laidlaw, Jr.

From D. C. Heath & Co., Boston: THE GLORY OF THE IMPERFECT, by Prof. George Herbert Palmer, of Harvard University.

## Magazines and Periodicals.

The Book Buyer for March contains a portrait of the South author, J. M. Barrie. A new and artistic cover graces this number, from a design by the well-known artist, Mr. W. H. Low. Charles Scribner's Sons: New York.

A dull page is not to be found in the March number of St. Nicholas. The frontispiece is "Two Boys of Holland," from a painting by Cuy. In "From Ship to Shore," John M. Elliott, U. S. N., also given in this number, from a design by the well-known artist, Mr. W. H. Low. Charles Scribner's Sons: New York.

The February Sun & Shade opens with a portrait of William Jernyn Florence, the actor. A fine portrait of George A. Maynard, N. A. (No. 6 in the series of "American Artists"), is also given in this number. "Vintage Time," from a painting by Leon Augustin Lhermitte; "A Hamadryad," from a painting by G. W. Maynard; "Two English Landscapes," from photographs by Herbert Denison; "A Modern Sappho," from a negative by Mrs. W. M. Gatch; "Scenes on Gettysburg Battleground," from negatives by W. M. Mozart; and "A Marine Study," on Amateur's Page, include the remaining plates presented in this issue by this ever-welcome and charming artistic periodical. N. Y. Photo-gravure Co.: 137 W. 23d St., New York.

The March Magazine of Art provides a beautiful colored frontispiece — "Autumn Twilight," from the painting by Albert Lynch. The leading article, illustrated, is by W. O. Greener, upon "The Ornamenta."

"Notable Illustrated Volumes," "The Reynolds Centenary," "Our Illustrated Note-book," and "The Chronicle of Art," cast Publishing Company: 101 and 106 Fourth Ave., New York.

The Sister Cross, in the March issue, begins the monthly publication of Mrs. Bottome's Drawing Room Bible Talks, the topic for this month being, "Where is My Guest Chamber?" Every page of this magazine is filled with helpful and stimulating reading for Daughters and Sons of the King. Central Council of the Order of the King's Daughters: 158 West 23d St., New York.

The March Scribner's, for illustrated papers, contains "The Water-Route from Chicago to the Ocean," by C. C. Rogers; "Small Country Places," by S. Parson, Jr.; "American Illustration of To-day," by W. A. Coffin; "Paris Theatres and Concerts," by W. F. Aptob; "Speed in Locomotives," by M. N. Forney, T. N. Ely and H. W. Webb; "A practical paper of interest. The other pages of this admirable monthly are filled with fine reading. Charles Scribner's Sons: New York.

## Obituaries.

ROBINSON. — Mrs. Ellen Hall Robinson was born in Portland, Me., Jan. 15, 1808, and died in the same city, Jan. 19, 1892.

Sister Robinson was converted while a young lady, and united with the Chestnut Street M. E. Church. She at once entered actively into the work of the church, identifying herself with all its interests and laboring to promote its welfare. She early became an active member of the Dorcas Society "connected with the church — I think one of the first — and gave it her hearty support during her life, and made a generous bequest to its funds.

Mr. Whitney was born in Bolton, but had been a resident of Waterville for many years. His husband died more than thirty-five years ago. Three children — George T. Whitney, of Lestminster, Mrs. Donald McKinnon and Mrs. V. C. Amalie, of Waterville — survive him. She made a widow of Waterville — a widow and deeply mourned her loss. In the home of the last-named the mother has received loving and tender care for many years.

She was married to Rev. E. Robinson, of the Maine Conference, in April, 1851. She felt that this step involved very grave responsibilities. The children of Brother Robinson would, of course, remain with him, and the dear mother had no desire to separate them from him. She had to step into the place which had been occupied by so good a mother was a very difficult one. But her good sense and kind heart fitted her for the place, and she was met with affection, kindness and intelligent consideration on the part of the children. So the union was a happy one. Sister Robinson was a wise, kind and affectionate mother and a devoted, faithful, discreet, prudent wife, every way fitted for the place she was called to fill. As an itinerant's wife she was beloved upon all the charges to which she was called, and was a source of great cheerfulness and comfort to her Heavenly Father. The calls of her pastor at her home have ever been occasions of gladness to her and of blessing to him.

Death came suddenly, but did not find her unprepared. Her life, "hid with Christ in God," is sufficient evidence that at death's coming all was well. "Blessed are the dead who die in the Lord."

BATCHELER. — Died in Plainfield, Vt., Dec. 28, 1891, Mrs. Laura M. Batcheler, wife of L. C. Batcheler, aged 58 years.

Sister Batcheler was a woman of rare excellence, and had been a member of the Methodist Episcopal Church, of which she ever remained a worthy member. Having acquainted herself with the doctrine and usages of her own church, she had an intelligent love for it. By reading in current literature she kept herself in touch with its vital interests, sympathized with them, and by her means and prayers aided in their prosecution.

The local church with which she was connected will miss her much every day, but she has bequeathed to it the legacy of a consistent Christian life, and being dead she yet speaks.

She gave no dying testimony for Christ; her life did that. Nearly all of her old friends had passed before her, so there were very few in attendance at her funeral services. Her was a life of consistent Christian character; and being dead she yet speaks.

She was the widow of the first Sister Batcheler, and had been a member of the same congregation for more than sixty years. It was the wish of the friends that I should conduct the funeral services and prepare this obituary.

DR. H. D. HANSELL.

LORNE. — Mrs. Jane Lane died Oct. 18, 1891, at the age of 85 years.

Sister Lane came among us a few years ago. She was constant and true as was a rock, and had been formerly an earnest Gospel worker among the needy in New York city.

OTIS E. THAYER.

HOWE. — Rev. Linwood Mason Howe, son of Charles K. and Florida G. Howe, and grandson of the late Rev. C. F. Mason, of the Maine Conference, died in Hallowell, Me., Dec. 12, 1891. He was born in Hallowell, Dec. 31, 1867.

Early in the subject of renewing grace, in 1881, at the age of ten years, he was baptized at East Polard camp-ground by his grandfather, who at that time was presiding elder of the Lewiston District and had charge of the camp. Through the efforts of the school, he entered the Hallowell Class, and graduated with high rank in 1886. He received a local preacher's license from the quarterly conference of the Hallowell society in the fall of 1890, and immediately entered the Theological School of Boston University, where he spent a year. Coming on to the Portland District, his books were packed, and everything in readiness to go. But he had overtaxed his strength, and at his over-vigorous course had been otherwise than well. He scarcely had time to get out of bed before he entered the house afterward till he entered the world of light. May loved ones and friends who mourn his early death meet him there!

W. F. HOLMES.

CHURCH. — Rev. David Church, of the Maine Conference, died in Farmington, Me., Dec. 23, 1891, Mrs. Anna C. Church, his wife, was a widow of 62 years, and their only child, Rev. M. E. Church, died in 1887.

He was born in the village of Litchfield, Conn., in 1823, and was educated at the New Haven Academy. He was a student at Yale, and graduated from the New Haven Theological School in 1846, and was ordained a deacon in 1848. He was a student at the New Haven Divinity School, and was a member of the First Congregational Church of Farmington, and in the seminary at Boston. He preached for the winter of 1849, just before he began to decline, from a disease which he had been laboring under for some time, and died in 1850.

He was a man of great personal interest, and had a large number of friends.

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## Zion's Herald.

WEDNESDAY, MARCH 30, 1892.  
[Entered at the Post-office, Boston, Mass., as second-class matter.]

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## WORK AND LOVE.

Work without love is like a body without a soul. It lacks the sustaining, directing, vitalizing power which alone can redeem it from being mechanical and perfunctory. When you find a person who confesses that he does not love his work, you may be sure that the work he attempts is but indifferently or passably done; it never has that supreme excellence which marks work done with enthusiasm.

This is especially true of religious work. Of all endeavor, it is most necessary that Christian endeavor should be actuated by the enthusiasm of love. You might as well try to make flowers grow without sunshine, as to try to accomplish anything for Christ unless your heart is in the work.

Fortunately, love is one of the elements which young Christians are most ready and apt to put into their work. Their hearts are so full of natural enthusiasm and emotive energy, that it is almost impossible for them to do anything sincerely which they do not also love. The atmosphere of youth is wholly charged with emotion and enthusiasm. It is exhilarating to be in the company of young men and young women, and to feel the heartiness and zeal of all their effort. This is what makes young people so successful in Christian work. This is what makes our own Epworth League one of the chief factors in the vigorous growth of modern Methodism. Such a soul of love in such a body of earnest, organized, practical work, cannot fail to be a mighty power in any church.

Let us not attempt to check even what may seem like the superabundant enthusiasm of young people, for it is all a part of the overflowing energy of love. We may direct it, utilize it, apply it, but never let us attempt to subdue or discourage it. That would be as suicidal as to pray God that the sun's heat might be lessened, because it needs to be tempered, sometimes, in midsummer. It isn't less heat that we want in any Christian work; it is simply the wisdom necessary to apply the heart-power. Let youth throw all the vigor of its enthusiasm into the activities of the church, only let there be a wisdom and a purpose in what it does. Love is the great source of power, and the church cannot afford to lose a tithe of this motive power. Age may stand at the helm, but it is youth that must man the banks of ours.

## GENERAL CONFERENCE ELECTIONS.

General Conference elections are of two kinds: The first is to the supreme legislature of the Methodist Episcopal Church, the second by that legislature to official services in the church. Electors of the first become electors in the second of general superintendents, connectional secretaries, editors, book agents, and committees.

Ministers exclusively are electors in the Annual Conferences, and laymen in the quadrennial Lay Electoral Conferences. Both are electors in the General Conference. The first are eligible to election to any office in the church, the second to all except the itinerant general superintendency.

The influence of elective action affects for good or ill the condition and status of the church at home and of the church abroad. Through the church this influence reaches the state in this and other lands. Bishop Simpson was a tower of strength to the republic in its last struggle for united existence. Dr.ong did more than all the European powers to bless Bulgaria with free political institutions. China reluctantly receives modification at the hands of our missionaries, and India under their instructions is preparing for political autonomy. Votes at the Annual and Lay Electoral Conferences may help or hinder the extension of Christ's kingdom. Therefore the voter yields tremendous power, and is under commensurate moral responsibility.

Under what conditions and with

what aims should the constituents of primary and secondary authority cast their ballots? Each, as a Methodist, believes in the perfectibility of man—in love at least—in this life. He aspires to it—he "groans" for it. He tells that others may be induced to seek, and that they may happily attain to it. His churchly mission is to spread Scriptural holiness throughout the all lands; to bring humanity into the fold of the Great Shepherd, and into the dignity and blessedness of the children of God. All his work is in view of, and directly related to, this great end. Nor can he fail to act under these convictions, and with this object in sight, and be guiltless. Ambition for place, power, or honor for its own sake, or collusion with those actuated by selfish desire, should have no standing in his heart, or recognition in his affirmative procedure.

In the Annual Conference, and long before its commencement, the question, "For whom shall I vote?" should be logically considered in all its bearings. All the members of the Conference are eligible to election. Those best qualified on the whole to administer their trust with sole reference to the aims for which the church is divinely established, should be selected. Who are they? It goes without saying that they should be intelligent, godly, wise, efficient; that they should be distinguished as preachers, pastors, and executive officers. The collective gifts and graces of all are needed by the diversified wants of ecclesiastical and civil society. Merit commends them to selection. There are—the best of them—the choice should fall.

In the General Conference, conviction that certain officials are needed should precede all action looking toward election of the same. Abundance of ministers fitted to be general superintendents is no reason why addition should be made to the ranks of the latter. Rarely has the number requisite to efficient supervision of the work been few. In the opinion of many loyal sons of the church it is now quite large enough, if not too large. It costs one and a half per cent. of the whole amount raised for the support of the Methodist ministry, according to a good authority. To enlarge the number would be to augment claim upon the church, and that without countervailing benefit. Possibly it might inure to the detriment of the church, because accompanied by danger to unity of administration, and of division into cliques. Whether this be so or not, because of the customary tenure of office, and its effect upon the welfare of church and state, every election should be one of extreme caution and care.

The same remark is applicable, essentially, to the election of connectional secretaries, editors, agents, and committees. None of these must be necessary to ministers. Dr. Thomas Bond, one of the best editors that the *Christian Advocate* ever had, was a layman. Superior spirituality, sound doctrine, honesty, literary culture, and tried business ability are indispensable qualifications of secretaries and editors; and if united in book agents and committees greatly add to their efficiency.

Due care in the selection of so many officials as must be elected at the General Conference augments the burdens of its members. In the electors lies the primary authority to decide who shall legislate and who administer—an authority that cannot be exercised blamelessly without much labor, thought and prayer, accompanied by the constant benediction of the Holy Spirit.

## THE EDITOR IN MEXICO.

XII.

## Facing Homeward.

One experiences, perhaps, no greater feeling of loneliness and isolation than when thrown among strangers, all of whom are speaking an "unknown tongue." The Great Apostle told the Corinthians, with much emphasis, that he would rather utter five words with his understanding than ten thousand words in an unknown tongue; and herein the Apostle is, like himself, very true to human experience. There were many occasions in Mexico when five words in our mother tongue would have been more consolatory and helpful than a whole volume of Spanish. We recall an hour in the City of Mexico when, astray and unattended, we tried to find our way back to the hotel. In vain we accosted men on the sidewalk and in the stores, endeavoring to explain our dilemma; we merely received a courteous but broken, "No English," in response to our inquiries. At last, after an improvised sign language representing that we were lost, and by constant reiteration of the name of our hotel, we were shown the direction in which we should proceed. As we sat in a large restaurant just before our departure from Mexico, we had a similar experience with an unknown tongue and a very happy relief. Next to our table there were seated three persons whom we at once recognized as Americans, and this fact was made clearly evident when they began to chat enthusiastically concerning the interesting sights which they had seen that day in the City of Mexico. We could not resist the impulse to speak to this cheerful family, and request the privilege of an acquaintance. It proved a most happy coincidence that they were to depart from Mexico on the same train that afternoon. Our new-made friends and delightful traveling companions were Joseph Kittinger, wife and daughter, from Buffalo. They are members of Delaware Avenue Church, and had many kind and grateful words for President Bashford, Revs. J. D. Phelps and W. P. Odell. The daughter was an enthusiastic tourist and a critical student of Mexican history. The wife of Rev. S. W. Sibert, Ph. D., was also to accompany us, with two small children, as far as her paternal home in Mount Pleasant, Iowa. Her summons to the United States was especially sad and affectionate. Her aged mother, one of the noblest women of our Methodism, had suddenly died, and Mrs. Sibert was called to the care of two of her older children who had been living with their grandparents. It was not possible for her to reach her home in season to attend the funeral of her mother, and the children in that home she had not seen for years. She was obliged to be separated from her children in order that they might receive proper educational advantages.

This is a part of the price that our faithful missionaries pay in order that they may carry their ballots? Each, as a Methodist, believes in the perfectibility of man—in love at least—in this life. He aspires to it—he "groans" for it. He tells that others may be induced to seek, and that they may happily attain to it. His churchly mission is to spread Scriptural holiness throughout the all lands; to bring humanity into the fold of the Great Shepherd, and into the dignity and blessedness of the children of God. All his work is in view of, and directly related to, this great end. Nor can he fail to act under these convictions, and with this object in sight, and be guiltless. Ambition for place, power, or honor for its own sake, or collusion with those actuated by selfish desire, should have no standing in his heart, or recognition in his affirmative procedure.

Our return to the States was made upon the Mexican National Railroad. This line presents special attractions to the tourist because it is much the shorter, the quickest and most picturesque route between the United States and Mexico. As we leave the City of Mexico we commence at once to ascend a grade which rises at least to an altitude nearly four thousand feet higher than our starting point. It was oppressively warm, too, as we took the seats in the car at 2:30 o'clock on that January afternoon. But in three hours we had reached such a height as to require the use of a heavy overcoat, closely buttoned, in order to be comfortable. It was, however, a most fascinating and exhilarating ride. To the train was attached an observation car, with open windows, so that travelers might behold the remarkable scenery which was spread out on either side. Two engines were needed to transport the cars, and the progress made even then was slow on account of the very heavy grade. Frequent stops were made to supply the engines with water, as they speedily exhausted the same in generating the large amount of steam required. That afternoon ride was remarkably interesting. Unlike many other parts of Mexico, the mountain ranges were covered with verdure. A clear stream ran through the valley, first upon one side of the track, and then upon the other, now cutting its way deep into the soil, and anon dashing over the rocks in showers of spray. Often we were taken around sharp curves that the ends of the train nearly lapped upon each other, and the observation car which was in the rear stood nearly over against the engines. Through gorges, through tunnels, and over precipitous ravines we were slowly borne along, giving us a charming opportunity to admire the scenic beauty and grandeur. Toluca, another of the snow-capped mountains of Mexico, is seen near the railroad that is black and angry-looking crater is clearly visible.

Night came on all too soon, save that the lights in Mexico, without mist or vapor, are relieved by a peculiarly soft and fragrant light. Waterfalls in our sleeping berths were lit the curtain of our car window, to discern without difficulty, by moonlight, that the hands of our watch indicated twenty minutes past one o'clock. The cacti in the fields through which we were passing glistened as in the brilliancy of an electric light. Never saw we a night so mellow, so glorious, so beautiful. It was an hour for delightful meditation, for undisturbed communion with Him who said, "Let there be light," for prayer and praise. But we leave unwritten the remainder of the chapter upon Mexico by moonlight. It is much too personal.

The Towns and Cities.

The towns and cities through which the National Railroad passes, possess the attractive Oriental features of other places already described, except that they have adopted more of the American in practice and habits. Restaurants at depots and hotels, in many instances, are kept by Americans. San Luis Potosi is a large and especially interesting city. In the Plaza is a fine statue of Hidalgo (whose thrilling struggle for the independence of Mexico was described in our last letter), placed in position on Independence day of '89. An interesting drive is through Paseo del Santuario de Guadalupe to the church of that name, the one with the two tall towers seen from the cars in approaching the city from the south. The cathedral has a fine clock which sounds the hours, and was the gift of the King of Spain in return for the largest single piece of silver ever taken from a mine—the mines of San Pedro, near San Luis.

At Bocas attention is directed to a large hacienda, differing somewhat from those previously seen. We have been anxious to give our readers some correct idea of these establishments, but fear that our purpose has failed, because they are so unlike anything else in the country. This hacienda is a monument of feudalism and the customs and practices connected therewith, the property consisting of castle, church, farm buildings, and fortifications combined. The proprietors are two Frenchmen of great wealth, who own a half-million acres of land, live like princes, and have thousands of peons in their employ, who are practically their slaves. Within the walls we could see tropical plants and fruits growing in prodigious abundance. This Frenchmen were ardent and generous supporters of Maximilian, furnishing him two thousand soldiers, armed and equipped, from their peons. A short distance from this hacienda the church is pointed out where the would-be Emperor made his headquarters before going to Queretaro, where he met defeat and execution.

The Mexican Waterloo.

Many places of historic interest connected with the war which the United States inflicted upon Mexico have been seen. We have been silent concerning these historic monuments because that war was so unjustifiable and wicked. A painful sense of humiliation and disgrace is awakened by the revival of such memories. Not only did Mexico lose Texas, but the United States wrested from a weaker government and for selfish gain the States of California, Nevada, Utah, Arizona and New Mexico. Over the dismemberment of helpless Poland the American files into a passionate rage; and yet the United States provokes a war with Mexico, with no other purpose than to rob it of territory, taking from it one half of its possessions. It was General Grant, with his intuitive and unconquerable sense of right and justice, who pronounced the war with Mexico "the most unjust war ever waged by a nation against a weaker nation." Not to stir the embers of such "unjust war," we have been silent touching the trial of its history as still seen in this land. But while writing our last lines in Mexico, we make a single exception, as the conductor of the train informs us that we are passing through the renowned battle-field of Buena Vista. This to the Mexicans was the Waterloo of that conflict. There General Taylor won his greatest victory. There 4,500 Americans with nearly five times their number, were clearly defeated, but they would not yield, and fought with a heroism and desperation worthy a better cause. There were three happy surprises which the police were empowered to remove him to an asylum, which was done. Mr. Atkinson was a leading authority on the trial to save the old roadway over whose possession the bloody struggle took place, the deep ravines cut long before by water which proved so disadvantageous to the Mexicans in the attempt to bring their army into close fighting columns, and the Mexicans as Buena Vista, which gave name to the battle-field, situated some three miles from the railroad. Says General Lew Wallace:—

"The field is but little changed. The road to La Angostura is still the thoroughfare across it; winding along the foot of the hills on its left, winding down into the valley, the winding road which made the passes to the right so impassable even to skirmishers. I stopped where the famous battery was planted across the road, literally our last hope, and tried to recall the feeling of the

moment. On the left all was lost; Clay, Atlee, and Mr. Fell were dead; while all were brave, but one regretted the moment— the only one which through all the weary hours of the changing struggle had not turned its face from the enemy—I mean the Third Indiana."

Bishop Haven leisurely visited this battlefield, studied it critically, and then rode back six miles to the small but historic town of Saltillo, and in the cool arcade of a pretty hotel that welcomed him," wrote his interesting description of the event. He closes the chapter with a characteristic account of a peculiar incident that came to his knowledge. We gratify our readers, and while away the moments on the train, by transcribing the paragraph:—

"In this city two gentlemen of my own language. One, then far gone in his assumption, has since passed away. He had a strange marriage experience. He had remained unmarried until he had reached the age of thirty five or forty. His master was attached an observation car, with open windows, so that travelers might behold the remarkable scenery which was spread out on either side. Two engines were needed to transport the cars, and the progress made even then was slow on account of the very heavy grade. Frequent stops were made to supply the engines with water, as they speedily exhausted the same in generating the large amount of steam required. That afternoon ride was remarkably interesting. Unlike many other parts of Mexico, the mountain ranges were covered with verdure. A clear stream ran through the valley, first upon one side of the track, and then upon the other, now cutting its way deep into the soil, and anon dashing over the rocks in showers of spray. Often we were taken around sharp curves that the ends of the train nearly lapped upon each other, and the observation car which was in the rear stood nearly over against the engines. Through gorges, through tunnels, and over precipitous ravines we were slowly borne along, giving us a charming opportunity to admire the scenic beauty and grandeur. Toluca, another of the snow-capped mountains of Mexico, is seen near the railroad that is black and angry-looking crater is clearly visible.

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The Daily Herald of Grand Forks, North Dakota, contains an interesting account of the dedication of the new Methodist Church in that place, erected under the successful pastorate of Rev. A. McGregor, formerly of the N. H. Conference. — Rev. Dillon Bronson preached at Dr. Thomas' church in Lowell last Sunday morning, and gave a stirring, practical talk to young men before the Christian Endeavor Society at Roslindale in the afternoon. There was a large congregation present.

At the First Church, Union Square, Somerville, Rev. J. H. Mansfield, D. D., preached in the morning an excellent and eloquent sermon from 1 Cor. 13: 12, and in the evening Drs. Christianity and Terry spoke to a large audience upon their work in India and China.

In the death of Stephen Gould, of Rockland, Me., Pratt Memorial Church loses one of its "chief pillars" and the town one of its most useful citizens. The writer gratefully remembers the joyous and hearty welcome received from this noble brother on his first Sunday with this church.

— Rev. Geo. D. Lindsay is finishing his pastorate in Bangor with great success. He has been laid aside with a severe cold, accompanied with a high fever, for two weeks, but is now in his usual health, ready to face the responsibilities of his new field of labor with his characteristic enthusiasm.

— Rev. Louis Albert Banks, D. D., closed his series of addresses on social topics at the Y. M. C. A., on Sunday afternoon last. It was undoubtedly the best in the course. He received an ovation at the close of his address. Col. A. A. Pope presided, and Rev. George A. Crawford, D. D., conducted the devotional exercises.

— Rev. W. T. Perrin has returned from his tour in the Old World, gratefully enthusiastic for the long and rare privileges of travel enjoyed. A very interesting communication from Mr. Perrin, descriptive of his trip through Palestine, and for our League readers, is unavoidably "laid over" until our next number.

— Gen. B. F. Butler thinks that Abraham Lincoln had but one fault—his great kindness of heart that he could not punish criminals. The General had tried his best to induce Mr. Lincoln to hang some deserters, but the President would not do it. As a result of his clemency, it is stated that there were at the close of the war an army of deserters numbering more than 177,000.

— A. M. Pinkham, of Cape Porpoise, Maine, writes:—

"Please accept the enclosed \$3 for the Aztec Church. It is the interest on \$50 left by my dear mother, Mrs. Sarah M. Towne (whose obituary you published last June), desiring the income of it each year, to be given to the Aztec Church. I am sure she would wish me to send it to you, as she was a devoted Methodist, an anti-Romanist, and a lover of Zion's Herald."

— We are happy to say that Rev. W. D. Bridge, chief of staff of the official reporters for the *Daily Christian Advocate* at Omaha, has secured, as the fourth man on the staff, Rev. C. R. Brown, who is said by Rev. Dr. Leonard, missionary secretary, to "have a genius for shorthand reporting." Rev. Mr. Brown is past of Wesley Chapel in Cincinnati, and had been engaged by Rev. Dr. Moore, of the *Western*, to report for that paper; but he has been released to take the position on the *Daily Advocate*.

— Dr. Clark preached from 1 Thess. 1:5: "For our Gospel came not unto you in word only, but also in power, etc." The sermon was a strong and eloquent presentation of the divine power of the Gospel ministry. The sermon itself was an illustration of the text. It was good Gospel preaching, and those who heard it were not only pleased but profited. At night the Doctor preached another excellent discourse to a large congregation. He participated in six services in all during the day."

— A very interesting social event in Methodist circles in Newport, R. I., was the recent wedding and reception in the Thematics St. M. E. Church, the contrasting parties from the eldest daughter of the pastor, Rev. G. W. Hunt, and Mr. Edward Y. Mason, or organist of Channing Memorial and of Thematics St. Church, as well as the pastor of the Western Church, and his wife, Rev. C. M. Meldon, at the Deacons' Home, East Chester Park.

— A novel device to hold the attention of their patrons is sent out this spring by Charles A. Smith & Co., the well known merchant tailors of this city. It consists of a celluloid jar filled with black bristles, to be used as a pen wiper for the busy man's desk.

— Our readers, especially those connected with the Annual Conferences, will find it to their advantage to watch closely the special notices on the 5th page.

— For years the church has been crying for more workers for the Lord's vineyard



**The Epworth League.**  
New England District.  
MOTTOES.

*Look Up. Lift Up.*

"I desire a league offensive and defensive with every soldier of Jesus Christ." —John Wesley.  
"We live to make our church a power in the land, while we live to love every other church that exalts our Christ." —Bishop Simpson.

**WHITE AND RED.**

The following are selections, arranged for Sunday readings, illustrating the thoughts symbolized by the colors of the Epworth League.)

Sunday, April 3.

The wild and windy March once more  
Has shut his gates of sleep,  
And given us back the April-time,  
So fickle and so sweet.

How blighting with our fears, our hopes—  
Now kindling hopes with fears;  
How softly weeping through her smiles—  
Now smiling through her tears.

I welcome thee with all my heart,  
Glad herald of the spring;  
And I can't comprehend think  
Of all that does not bring.

Then set'st the red familiar rose  
Beside the household door,  
But oh, the friends, the sweet, sweet friends,  
That bring back no more!

But shall I mourn that thou no more  
A short-lived joy can bring,  
Since I have lived in the gates  
Of their eternal spring?

—Alice Cary.

Why should we live half-way up the hill  
And swath in mists, when we might have  
An unclouded sky and a visible sun over our  
heads if we would only climb higher, and  
walk in the light of His face? —Dr. Mac-  
Lorn.

"Artists," I say, —not artisans. "The  
difference?" This: the artist is he who  
strives to perfect his work—the artisan  
strives to get through it. The artist would  
fail, too; but with him is to "finish  
the work God has given me to do!" It is  
not how great a thing we do, but how well  
we do the thing we have to, that puts us in  
the noble brotherhood of artists. My Real  
is not my Ideal—is that my complaint?  
One thing at least is in my power: if I can  
not realize my Ideal, I can at least realize  
my Real. How! By trying to be perfect in  
it. If I am but a rain-drop in a shower, I  
will be at least a perfect drop; if but a leaf  
in a whole June, I will be at least a perfect  
leaf. This poor "one thing I do"—instead  
of repining at its lowness or its hardness, I  
will make it glorious by my supreme loyalty  
to its demand. —W. C. Gannett.

Sunday, April 10.

A writer tells of going with a party down  
into a coal-dust mine. On the side of the  
way grew a plant which was perfectly white.  
The visitors were astonished, that there,  
where the coal-dust was continually flying,  
this little plant should be so pure and white.  
A miner who was with them took a handful  
of the black dust and threw it upon the  
plant; but not a particle adhered. Living  
there amid clouds of black dust, nothing  
could stain the snow-white flowers.

That is a picture of what every young  
Christian should be. This is an evil  
world. You go among the ungodly continually  
in your daily walk and work. Unholy  
influences breathe about you and upon you  
incessantly. But it is your mission to be  
pure amid all this violence, undesign, un-  
spotted from the world. Do you ask how  
this is possible? Christ can keep you. If  
God can make a little plant so that no dust  
can stain its whiteness, can He not by His  
grace so transform your heart and life that  
no stain can cling to you? If He can keep a  
flower stainless, white as snow, amid clouds  
of black dust, can He not keep your heart in  
like purity in this world of sin? —J. R. Mil-  
ler, D. D.

Sunday, April 17.

It is Easter Sunday, the Day of the Light  
of Life; of the coming of the glory of the  
Lord by the way of the East. —Mrs. A. D. T.  
Whitney.

We who are of the earth need not be earthly;

God made our nature like His own, divine;

Nothing but selflessness can be unspiritual.

Of His pure Image, meant through us to shine.

The death of death it is, ourselves to smother.

In our own pleasure. His disdained gift;

And life—eternal life—to love each other;

Our souls with Christ in sacrifice to fit.

This is the beauty of our Easter morning:

In His humanity may now appear:

Out of the grave comes the morning:

The holy radiance of His glorious eyes

Illumines everywhere uplifted faces;

Touches the earthly with a heavenly glow;

And in that blessed light all human graces

Unto divine beatitudes must grow.

—Lucy Laram.

To all hearts who sorrow to-day, because  
their treasures have passed beyond their sight  
and touch, we would bring the consolation  
springing from that first Easter morning.

The bonds of death are broken, death is swal-  
lowed up in victory. "Why seek ye the liv-  
ing among the dead?" They are not there;  
death cannot hold those whose life is hid with  
Christ in God. Because He lives they must  
live also, and in that life there is fullness of  
joy. Though it doth not yet appear what  
they shall be, we know that they, being trans-  
formed into the image of their Lord, shall be  
like Him, for now they see Him as He is.—  
Union Signal.

Sunday, April 24.

Friends! if the greater burdens

His love can make so light,

Our earthly goodness

Our hating credence slight?

The little sharp vexations;

And the briars that catch and fret,

Shall we not take them to the Helper

Who has never failed us yet?

Tell Him about the heartbreak,

And tell Him the longings, too;

Tell Him the baffled purpose,

And the little sharp vexations;

And the briars that catch and fret,

Shall we not take them to the Helper

Who has never failed us yet?

Tell Him about the heartbreak,

And tell Him the longings, too;

Tell Him the baffled purpose,

And the little sharp vexations;

And the briars that catch and fret,

Shall we not take them to the Helper

Who has never failed us yet?

Margaret E. Sangster.

There nothing that Christ as your Friend,

your Lord, your Saviour, wants you to do

that you are leaving undone to-day? Do

you doubt one instant that with His

high and deep love for your soul, He

wants you to pray? —And do you pray? Do

you doubt one instant that His will is that

you should honor and help and bless all these

men about you who are His brethren? —And

are you doing anything like that? Do

you doubt one instant that His will is that you

should make it "frivolous" as love? —And

are you making it "frivolous" as love? —Do

you doubt one instant that He wants you to be

pure in deed and word and thought? —And

are you pure? Do you doubt one instant that

His command is for you openly to own

Him and declare that you are His servant to be

form all the world? —And have you done it? —

These are the questions which make the

whole matter clear. No, not in quiet lanes,

nor in bright temple-courts as once He spoke,

and not from blazing heavens as men seem  
sometimes to expect—not so does it seem  
to speak to us. And yet He speaks! I know  
what He, there in His glory, He here in my  
heart, wants me to do to-day, and I know that  
I am not mistaken in my knowledge. It is no  
guess of mine. It is His voice that tells me.—  
—Philippe Brooks.

**OUR EVERY-DAY LIVES.**

SUSAN THALL FERRY.

IT is very natural for us all to wish to be  
thought well of in the outside world. It  
is proper that we should be courteous and  
kindly in our treatment of our guests, that  
we should greet them with a bright and smiling  
face, and that we should use our best endeavors  
to make ourselves agreeable to them. But what a change there often is in the house-  
hold after the door has closed behind the out-  
going guest, and we resume our every-day  
life at home! Children are keen observers  
of these changes; they know the difference be-  
tween company manners and the every-day  
manners in the family circle. Notice in their  
plays of "going a-calling," or "giving tea  
parties," and see the artificial manners they  
assume. They are learning to think that it is  
the proper way to be unnatural when out-  
siders come into the home.

While it is commendable in us to wish to  
make a good impression on our associates, yet  
it is of vital importance that we should be as  
attractive as possible to those with whom we  
spend our daily lives. We too often feel that  
we are privileged to show the worst side of  
our duties, get disconcerted over things that  
don't suit us, speak sharp words to our chil-  
dren, find fault with our help, and severely  
criticize the different members of the family  
circle. We are oftentimes very unjust, as well  
as unkind, in these unpleasant ways of ours, and  
we know it only too well, and in our repentant moments deplore it. We like  
to have our opinions the respected ones, and  
our rules the code of the household, forget-  
ting that each member of the family has his  
or her own individuality, and that it is entitled  
to be considered and respected as much  
as ours.

We who are "getting along in years" can  
look back to our young days, and remember  
the difference there was in our elders' ways. There was Aunt Deborah, always so smiling  
and so kindly-spoken; and although she did  
not aid and abet us in our wrong-doing, yet  
she had a faculty, that was not shown in  
words, of winning us over to the right. How  
we love to think of her in these twilight  
years; and although she has been in heaven  
for many, many years, yet her influence for  
good is still with us. And Aunt Jane Maria  
—how stately and unbending she was, how  
grave her face always seemed, at the least  
misdemeanor of the young folks; and her  
words, how they used to sting sometimes! In  
our mature years we throw the mantle of  
charity over her, and try to persuade ourselves  
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—Alice Cary.

We are making a record each day in the  
hearts of those who live with us, which will  
never lose its power for good or evil. Although  
these dear ones are more to us than all the  
world besides, yet we, in many ways, are not  
nearly as careful of our treatment of them as  
we are of outsiders, who cannot possibly have  
for us that unselfish, untiring love that they  
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## The Sunday School.

## SECOND QUARTER, LESSON II.

Sunday, April 10.

Psalm 2: 1-12.

REV. W. O. HOLWAY, U. S. M.

THE KING IN ZION.

L. Preliminary.  
1 GOLDEN TEXT: "Blessed are all they that put their trust in him" (Psa. 2: 12).

2. HOME READINGS: Monday — Psalms 2, Tuesday — Zech. 2: 6-13. Wednesday — Malachi 3: 1-6. Thursday — 1 Timothy 6: 11-16. Friday — Hebrews 1: 1-12. Saturday — 1 Timothy 6: 17-20. Sunday — Rev. 22: 1-7.

3. THE SECOND PSALM: Though this Psalm is without title, it is ascribed to David in Acts 4: 33, and there is nothing in the style or teaching at variance with this ascription. It is generally believed to have been written after David's victories over the hostile nations around him, particularly the Philistines (n. c. 1042), when he was firmly established on the throne, and the Ark of the Lord had been brought up to Jerusalem from Kirjath-jearim. His wish to build a house unto the Lord was commanded, but denied. Accompanying this denial, however, was the promise that his son should build the temple, and the remarkable prediction of the perpetuity of his house and kingdom. It was, probably, under the inspiration of this prophecy, that David himself expected would be ultimately fulfilled in the reign of the Messiah, that this Psalm was written.

The term "Messiah" — anointed — occurs frequently (in times, at least) in the Psalms. It is not always applied to Christ. It is a kingly title, and in seven cases the reference appears to be to David himself; and in one case (Psalms 132) to Solomon. "The step in advance in the Psalm, however, is," says Dr. Murphy, "that the Messiah forthwith occasionally as a king for transpiring David, or Solomon, or any mere man. The chief instance of this is in the second Psalm, where the Lord's Anointed is described as the King, the Son of God, the Heir of the heathen and of the uttermost parts of the earth, to whom a home is due, whose wrath is judgment, and whose grace is salvation. This Messiah evidently transcends the limits of humanity; and the ideal one revealed only grows in lustre till it becomes real in the Christ of the New Testament."

The Messianic Psalms, so-called, are five in number — the 2d, 22d, 45th, 72d, and 10th. But many other Psalms besides these contain allusions to the Messiah.

II. Introductory.

The Psalm opens abruptly. The spectacle of the Gentile races, chafing, turbulent, rebellious, their kings conspiring, confederating, and arraying themselves against Jehovah, and the rule of His Anointed, avowing their purpose to throw off the yoke and maintain their independence, draws from the writer an exclamation of wonder: "Why do the heathen rage?" etc. How impotent is their folly! How unequal is the strife upon which they have entered! The omnipotent One, enthroned in the skies, is depicted as looking down on their puny efforts with a derisive smile; then, in righteous indignation at their defiant attitude, He utters His infallible decree, His determined purpose: On the sacred hill of Zion — His chosen habitation in the midst of the people — He had set up a king, His own Anointed, His Son. On that very day He had (prophetically) begotten Him, when He gave to His Son the anointing. The promise that henceforth the kingdom should no longer be elective, but hereditary and perpetual — lifted above all human changes and uncertainties, and triumphing over all foes. To the Messiah, then, coming in this line, acknowledged to be the Son of God with power, is promised, on the simple condition of asking, the heritage of these hostile nations as His rightful dominion. He is to have dominion from sea to sea, and from the river to the ends of the earth. In vain shall kings and rulers conspire to resist His sway. Beneath His sceptre, as beneath a rod of iron, their pride shall be broken; and if they continue to be refractory, they shall be smitten and shivered in fragments, like a potter's vessel. For at His name every knee shall bow, and His lordship every tongue shall confess.

From this view of the case an administration naturally follows. Kings and judges are advised to be wise in time; to acknowledge Jehovah's supremacy and submit to the rule of His Anointed. Their service should be mingled with fear, and their joy with trembling; for their obedience is to be rendered to no earthly power like themselves, but to One who is all-powerful and all-wise, whose anger is quick to glow and swift to smite. Let them hasten to render to Him "the calves of their lips" — the kiss of homage and of submission — and to enjoy the blessedness of those who put their trust in Him.

III. Expository.

1. Why do the heathen (R. V., "the nations") rage? — referring to the Gentiles, those nations outside of, or alien to, Israel. After the dispersion at Babylon, out of the seventy different progenitors of nations enumerated in Genesis 10, one was chosen to receive the Sacred Oracles; to preserve faith in the unity and spirituality of God; and to bring forth, in the fulness of time, the Redeemer and King, not only of His own people, but also of all earthly kingdoms. In Abraham and his seed all nations of the earth were to be blessed. The other races lapsed into idolatry. They were aliens, heathen, Gentiles — turbulent, full of rage and enmity against the chosen seed, and opposed to the worship of the one true God. This had been their past history; and still in the present, as David's wars with the Philistines, Amalekites, Ammonites, etc., testified, they planned their impotent rage.

11. Serve . . . rejoice. — Oriental ideas combined these two in all true allegiance. The most obedient and loyal subject was the most joyful both at heart and in his demeanor. Fear . . . be Instructed. — These sentences explain each other by their parallelism. The "kings" of the first part are the same as the "judges" of the second part. To be "wise" is to be "instructed" — to receive advice; to listen to reason and truth, and act accordingly. Now, therefore — considering what has been said — the proclamation of the Messiah.

12. Kiss the Son. — Render Him the act of submission and homage (1 Sam. 10: 1). Murphy translates these words as follows: "Kiss purely," not with the kiss of falsehood and treachery. Let he be angry — "the wrath of the Lamb." Perish from the way — R. V., "perish in the way." When his wrath is kindled but a little — R. V., "for his wrath will soon be kindled." Blessed — Those who trust in Him are blessed now and hereafter; blessed in body and spirit; blessed as sons and heirs of God, with His love, and care, and joy, and home (Pebble).

13. Illustrative.

1. This Psalm is Messianic, for it speaks of the Anointed One who transcends all the oil was poured, was set apart for sacred offices. Thus priests and kings were consecrated. We read, in Gen. 28: 1; 35: 14, that Jacob anointed the pillar at Bethel by pouring oil upon it. Dr. Murphy infers from the laws of Hebrew poetry, "which matches things of like dignity or nature one with another," that the "Anointed" here spoken of is not David, the antetype, but the Messiah Himself, the anointed Prophet, Priest, and King. See also Acts 4: 24-28.

3. Break their bands . . . cast away their cords — a metaphor drawn from captive animals, chafing under harness, or rebellious under the yoke; and yet His yoke is easy and His burden is light when willingly borne. This impatient determination to throw off restraint Dr. Coates comments on as follows: "This is precisely sin — sin in its very nature and essence; the heart lifting up itself against the perfectly reasonable authority and most righteous claims of the infinite God, the glorious Giver of every good. Against such a God rebellion is simply madness, not of insanity, but of supreme folly."

4. He that sitteth in the heavens shall laugh. — The scene now changes from earth's tumults to heaven's tranquillity; from plotting kings and hostile subjects to the Eternal Sovereign, who, conscious of almighty power, looks down with derision upon their puny, ridiculous efforts. The language of this verse, which ascribes the natural emotions and behavior of a man under like circumstances, is also that which speaks of His eye, or His right hand, or His feet, is, of course, language of accommodation. We could not speak of Him at all unless we so speak, humanized Him. Elsewhere (in Proverbs) He is spoken of as laughing at the sinner's calamity and mocking when his fear cometh — precisely as an earthly king might act towards a persistently rebellious subject. We must be careful not to press these terms too literally. The righteous wrath of a holy God has nothing vindictive or revengeful in it.

5. Speak unto them . . . vex them. — The second sentence is more intensive than the first. "Vex" is stronger than "speak"; and "sore displeasure," expressed in the original by a word which means violent breathing or snorting, is more terrible than "wrath," which, in the original, is anger manifested by the redness of the face. Shall He speak. — They have spoken; it is now His turn.

6. Yet have I set my King. — The word "I" is emphatic, expressed by the Hebrew pronoun, and not simply by the verb: These kings have set themselves up: I, also, have set up My King, and He whom I set up will have all authority and power. "He is not a king, nor the king, but My King, One is to reign for Me, so that His reign is identical with Mine" (Alexander).

Upon my holy hill of Zion — a name which does not appear in sacred history until David's time. Even Jerusalem did not belong to the Lord until he, in the eighth year of his reign, wrested this hitherto invincible fortress from the Jebusites (1 Sam. 13: 6; 2 Sam. 5: 7). On this holy hill, which included Mt. Moriah, was the site of the temple, and also David's palace. Its loftiness and strength, its kinglike and sacred character, made it the centre and heart of Jerusalem and of the religion and polity of Israel, the source of its hopes, joys and blessings; and as Jerusalem was the heart and centre of all the hopes of mankind, so Zion is described as "the joy of all the earth" (Wordsworth).

7. The scene changes. The Messiah Himself speaks: I will declare (R. V., "tell of") the decree. — I will proclaim the unchangeable edict of high heaven relative to My sovereignty. The Lord — Jehovah. Thou art my Son. — Dr. Moltz thus comments: "This word was spoken to Christ as a personal Being, who already was in existence. The Speaker wishes to make known (1) that He, and no one else, is the One to whom the appointment applies; (2) that He has not been made the Son by it for the first time, but declared to be the Son; (3) that this declaration was in time, and not in eternity, and has the meaning of an historical recognition." This day. — These words may be considered as referring only to the coronation of the Messiah, which was an ideal one. The recognition was repeated at our Saviour's baptism and transfiguration (Matt. 3: 17; 17; 17: 5) when a voice from heaven said, "This is My beloved Son," etc. Begotten. — St. John calls Him "the Only-Begotten of the Father."

8. Ask of me. — Even the Son must ask. Give thee the heathen (R. V., "the nations"). — The Father, as Creator of all things, has the right to give inheritance, possessions. He is more "heir of all things," and therefore has a right to "possess" — acquire by spiritual conquest — the nations. Even here in the Psalms the calling of the Gentiles and their adoption are clearly implied. Uttermost parts — "earth" remost.

9. Thou shall break, etc. — Referring to those who persist in their disobedience and defiance. Just as irresistibly as the image in Daniel's vision was smitten by the stone and pulverized, so they who hold out against Christ will be ground to powder. In the Septuagint, a different rendering of the Hebrew is given: Instead of "break," the version reads "feed," or "rule as a shepherd his sheep." Potter's vessel — regarded by some as the "sugar" or case in which china is baked in the oven. It is fragile, and when broken is no longer useful, being generally thrown out into the road. Scripture everywhere reiterates the final triumph of Christ's kingdom over all obstacles.

10. Again the scene changes, and we have an exhortation or admonition. To be wise . . . be Instructed. — These sentences explain each other by their parallelism. The "kings" of the first part are the same as the "judges" of the second part. To be "wise" is to be "instructed" — to receive advice; to listen to reason and truth, and act accordingly. Now, therefore — considering what has been said — the proclamation of the Messiah.

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earthly sovereigns; catholic, for it calls the Gentiles into the church; evangelical, for it announces happiness to all who trust in the Lord; and mortuary, for it warns the rebels to make a timely submission. It celebrates the kingly office of the Messiah (Murphy).

2. I shall soon be in my grave. Such is the fate of great men. So it was with the Caesars and Alexander. And I, too, am forgotten, and the Mareno conqueror is a college theme. My exploits are tasks given to pupils by their tutor, who sits in judgment over me. I die before my time, and my dead body, too, must return to the earth, and be come food for worms. Behold the destiny now at hand of him who has been called the great Napoleon. What an abyss between my great misery and the eternal reign of Christ, who is proclaimed, loved, and adored, and whose kingdom is extending over all the earth" (Napoleon I.).

3. A medal was struck by Diocletian, which still remains, bearing the inscription, "The name of Christians being extinguished." And in Spain two monumental pillars were raised, on one of which was written, "Diocletian, for having extended the Roman empire in the East and the West, and for having extinguished the name of Christians, who brought the republic to ruin;" on the other, "Diocletian, for having everywhere abolished the superstition of Christ," etc. A modern writer has elegantly observed: "We have here a monument raised by Pagans over the grave of its vanquished for; but in this the people imagined a vain thing. So far from being deceased, Christianity was on the eve of its final and permanent triumph, and the stone guarded a sepulchre as empty as the urn which Electra washed with her tears" (Spurgeon, quoted by Piollet).

## The Conferences.

## H. E. SOUTHERN CONFERENCE.

Norwich District.

The Epworth League of Attawagan held a very interesting meeting some time since.

Rev. A. J. Conliss and W. L. Ward gave addresses which pleased and benefited the members and their friends. The public exercises were succeeded by a social, at which a collation was served. A large number of the members of the church and congregation recently called upon the pastor, Rev. H. H. Martin, and spent a delightful evening, learning substantial evidences of the affection of the people for their pastor and his wife. Bro. Martin has been greatly afflicted this year in the death of his mother, and also in personal illness. This has been a good year in the work of the church. The Epworth League, which is but a recent institution in this church, has had a rapid growth, and now numbers about 70 members. Bro. Martin is closing his third year with this people. At the fourth quarterly conference a most pronounced expression indicated that his return for the fourth year was the desire of the church and community.

West Burke. — The church is in a good state. The congregations are large, and the outlook is hopeful. All desire the return of Bro. Granger for a third term, though many hope "the care of all the churches will fall upon him." Bro. Curley lectured here recently on "How to Win," and at that time the Grand Army Post invited him to preach the Memorial sermon and deliver the Memorial day address.

Derby. — Methodism in Derby is growing. It could not be otherwise with such a leader as Rev. N. W. Wilder, who is very highly esteemed, and whose labors have been eminently successful. Souls have been savingly converted and added to the church. He has just been unanimously elected for a second term as town superintendent of schools, and the church requests his return for a fourth year.

At Uncasville the work of revival is going on grandly. The pastor, Rev. J. Tregaskis, has been assisted by the Christian Crusaders, whose efforts have been signalized by success. The Epworth League, which is but a recent institution in this church, has had a rapid growth, and now numbers about 70 members. Bro. Martin is closing his third year with this people. At the fourth quarterly conference a most pronounced expression indicated that his return for the fourth year was the desire of the church and community.

Daville. — We are happy to state that the sudden death, after protracted illness, of Bro. John S. Story, intelligence that will touch a nerve of pain in the heart of every preacher who has been pastor there — a noble man, a Christian and a gentleman, and always the pastor's friend. As steward, church treasurer, chorister, and Sunday-school superintendent at various periods during the last twenty-seven years, no man has been more popular or more beloved. His services to the church and the community will be missed.

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## Review of the Week.

Tuesday, March 22.

- Formal dissolution of the Standard Oil Trust.
- The Czar bestows a present on Captain Sargent of the relief ship "Indiana."
- Two Chicago young men swindle their employers out of \$60,000.
- Queen Victoria arrives in the south of France.
- Cambridge clergymen oppose the "annexation" of the city to Boston.
- Congressman Walker's language disapproved by the House.
- The River and Harbor bill will call for \$10,000,000.
- An explosion in a fire brick manufactory at Chetawhaw, Mo., kills four men and injures three others.
- Five children burned up in a Minnesota home.
- Seven "hoolie" aldermen of Chicago indicted and held under \$1,000 bail each.

Wednesday, March 23.

- The New York Bar Association finds Judge Maynard guilty.
- Chancellor Capponi remains in office.
- The British government will add the telephone to the Post-Office department.
- Salisbury's note raves; the American response vigorous and peremptory.
- The Canadian Pacific route virtually paralyzed by the strike.
- The will of Rev. E. J. Pierce, of Monmouth, N.J., leaves \$200,000 to Lincoln University, Pa., for the education of colored youth.
- Death of Dr. D. Hayes Agnew, of Philadelphia, the eminent surgeon.
- Roger Q. Mills elected senator from Texas.
- High license bill defeated in Iowa.
- Opening of the Free Coinage debate in the House; speech of Bradish, Williams and Harter.
- The British force in Senegambia attacks the natives and suffers a severe repulse.
- The Standard Oil Trust reported to have had \$36,000,000 in its treasury on the day of dissolution.
- The Senate passes the Mississippi River bill, appropriating \$15,750,000.

Thursday, March 24

- The Locomotive Brotherhood settles the Canadian Pacific strike.
- The American Bar sends a peremptory ultimatum to Lord Lansbury.
- Captain retires. Count Eulenburg becomes premier of the Prussian ministry.
- Congressmen Lodge and Walker speak on the silver bill in the House.
- Minister Reid dines with the descendants of Lafayette; he expects to bring him to this country the new French treaty.
- The House of Commons rejects the Miner's Eight-hour bill.
- An additional \$2,000,000 required by Sept. 1 to complete the Census.

Friday, March 25.

- The monitor "Nantucket" to be devoted to the use of the Massachusetts Naval Battalion.
- The King of the Gilbert Islands asks the United States to establish a protectorate.
- President Eliot's speech at Salt Lake, in which he compared the Mormons with the Puritan settlers, causing a good deal of comment both in Utah and the country at large.

A tie vote taken on the Silver bill results in a tie; the Free Coinage men surprised at their own strength.

The Sugar Trust grows; it pays \$10,000,000 for a Philadelphia plant.

Hawaii desires the closest possible trade relations with this country.

Paris anarchists substitute poison for dynamite.

Immigrants who do not have railroad tickets to their destination, or \$10 each, to be debarrased.

Death of Rev. F. A. Farley, of Brooklyn, aged 91, Harvard's oldest graduate.

Saturday, March 26.

Another cabinet overturn in Greece.

Forged paper to the amount of \$60,000 discovered in the Palacio (O.) Bank, which recently failed, and whose president, R. K. Paige, is missing.

Hooper, the editor of the *Intransigent*, writes to no one man and to pay a fine of \$3,000 francs for publishing insulting articles against a public prosecutor.

The second debate between Harvard and Yale takes place at New Haven, Chauncy M. Depew presiding; the subject was "Immigration."

Gladstone says, "We will not fight the United States, not even to preserve the federation of the empire."

President Eliot explains that, in his view, polygamy having been abandoned by the Mormons, the latter should be treated, as regards property rights, as freedom of speech, like other religious bodies.

A newsboy instantly killed by an electric car on Washington Street, in this city.

Prof. E. J. James, of the Wharton School of Finance and Economy, University of Pennsylvania, declines the invitation to the University of Chicago.

Monday, March 28.

Death of Walt Whitman, the poet.

Negroes leaving Memphis in large numbers for Oklahoma.

A civil war raging in Venezuela; Palacio imprisons the judges of the Supreme court.

A cargo of petroleum in Barcelona takes fire; about 500 vessels burned.

The American Bobbie, Spool and Shuttle Co. in financial difficulties.

Chinamen in Canada evading our immigration laws by naturalizing as British subjects before crossing our border.

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## THE CONFERENCES.

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Milford. — C. M. W. Earle, the recording secretary, writes: "Our fourth quarterly conference has been held, and the usual business transacted. A resolution asking Rev. A. W. Mills to return for a fourth year was reported by a committee and unanimously adopted, but Brother Mills declined to allow his name used by the conference. His removal will be a sore affliction to the young people of our society, with whom he is very

popular. During the three years of his stay with us the congregations have constantly improved, and the Sunday school now numbers more than ever before in its history. Wherever Brother Mills shall be located he will have the prayers of Milford Methodists for his success. The parsonage is to be painted, and the vestry kalsomined and thoroughly repaired."

## North Boston District.

Charlestown, Monument Square. — The opening of this church began by a grand organ and vocal concert on Monday evening, March 21. On Tuesday, beside addresses by former pastors and members, a new pulpit, Bible, etc., were presented to the church. Then through the three following evenings the Epworth League, Y. M. C. A., and temperance work were considered. Sunday, March 27, was the grand day. Rev. W. H. Thomas, D. D., preached a sermon full of beauty and pathos in the morning, and Rev. W. N. Brodbeck one of spirituality and power in the afternoon, when a special service in dedication of two memorial windows to Mrs. Taylor and Mr. Mailard, was held. In the evening a Sunday-school and Band of Mercy concert was given.

Lewiston. — The pastor, Rev. C. F. Rice, was unanimously requested to return.

Hudson. — Rev. N. B. Fisk closes his three years of service with this church at Conference. These years have been comparatively successful. Notwithstanding a Congregational Church has been organized in the town during the time, drawing largely upon the other churches for its congregation and Sunday-school, the Methodist church has more than held its own, while it has made a net gain of 30 in membership. Much-needed alteration has been made on the church took place on March 20, when the church took its annual collection.

Brockfield. — Rev. J. S. Barrows and wife have both been prostrated for several weeks by serious and complicated diseases. Their many friends will rejoice to know they are convalescing, and hopes of speedy recovery are now entertained.

## EAST MAINE CONFERENCE.

## Rockland District.

Randolph. — The record for the past month is good. All benevolences are raised in full, as well as other claims. Four have been received into full membership. The pastor, Rev. W. O. Ogier, has been asked very heartily to return the fifth year. This church has lost 32 members during the past four years by death and removals, but is making up the loss.

Rockland. — Our church is saddened by the death of one of our members, Bro. Stephen Gould, who passed away March 21. He was widely known in Methodist circles in East Maine. He was a thorough Methodist, and his departure will be sadly felt in many homes. Andrew Ulmer and his good wife have both gone home this winter. Death has reigned in this city the past winter. May God raise up mighty men and women to fill these vacant ranks!

C. —

## VERMONT CONFERENCE.

Let all persons purposing to attend Conference carefully read the railroad notice on the 10th page.

Montpelier District.

Shrubland, — residing here, but holding a prominent position in East Brookfield, recently fell on the ice, striking heavily on his left shoulder, fracturing the surgical neck of the humerus. This with inflammatory rheumatism is making him very uncomfortable, but his physician thinks he can pull him through all right.

Springfield, Ashby. — A unanimous vote has been passed for the return of Rev. C. A. Littlefield for the fourth year.

Trinity has also unanimously voted for Rev. Wallace MacMullen's return for the fifth year.

Flowers. — March 6 was an interesting day. Twenty-two were received on probation and 5 by letter. The attendance at the Sunday-school was the largest in its history. The Epworth League has doubled its membership since Jan. 1. Revival interest still continues, some being converted each week. Rev. J. Peterson is pastor.

North Brookfield. — Rev. G. W. Simonson has cordially invited to return for the third year.

Greenfield. — This church has a strong petition out to induce Rev. Elwin Hitchcock to return for the fourth year. He is deservedly popular.

State St., Springfield. — Rev. Wm. Rice Newhall has returned from a Southern trip improved in health. Rev. Dr. Blakeslee preached on March 20, when the church took its annual collection.

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R. R. SECRETARY.

Montpelier District.

Ludlow. — Rev. Mr. Dargin has accomplished a grand work in the last year. He has raised \$1,200 of the \$1,500 needed for the new parsonage. As the result of special services, in which he was assisted by the Crusaders, there were 63 conversions. He has received 42 on probation and baptized 27.

Springfield. — The preachers were honored with a scholarly address, on the 14th, by Prof. Wm. North Rice, his subject being, "Evolution." The brethren will discuss the same subject on the 28th, Rev. Dr. Eaton in charge.

The resolutions being adopted by the churches throughout the district, praising the administration of Rev. Dr. George F. Eaton as presiding elder, show the high esteem in which he is held. His departure from this position is regretted not alone by the Methodists, but among the other denominations.

While zealously pushing the interest of his church, he has labored as though his main idea was to advance the cause of Christ, instead of simply building up one denomination, and people on all sides respect him for his position. He has made many warm friends in Springfield, as has also his estimable wife, who is a leader in woman's missionary and temperance work.

The Woman's Foreign Missionary Society of the district held a delightful all-day meeting at *Trinity Church* on the 13th. At the opening service devotional exercises were conducted by Mrs. G. F. Eaton, followed by reports from some of the churches of the district. Mrs. P. H. Derby, of the First Congregational Church, read a report of the three-days' meeting of the Woman's Board held in Brooklyn last January. Mrs. L. L. Beaman, of West Brookfield, spoke upon the outlook in Japan and other countries. Miss Josephine Paine, of the Boston Missionary Training School, also made a few remarks.

In the afternoon the devotional exercises were led by Miss Paine, and were followed by a woman's hour, conducted by Miss Young, of the State St. Methodist Church. Reports were read from the various young women's societies. Mrs. M. F. Scranton, formerly of New Haven, who was the first woman missionary sent to Korea, spoke. She has worked there for the past six years, and will return to her field next week. She gave an interesting account of the beginning of this work.

Worship. — Rev. F. N. Upshur, of the First Congregational Church, read a report of the three-days' meeting of the Woman's Board held in Brooklyn last January. Mrs. L. L. Beaman, of West Brookfield, spoke upon the outlook in Japan and other countries. Miss Josephine Paine, of the Boston Missionary Training School, also made a few remarks.

Nowell. — Rev. Mr. Hazen, of Northfield, was introduced as fraternal delegate of the Christian

Methodist Church.

The evening session was opened by a praise service led by Charles Allen, of the Northfield League. The different departments of the work were then taken up. Christian Work, by Rev. George Anderson, of Barre; Mercy and Help, Rev. J. O. Sherburne, of Cabot; Literary, W. E. Barney, of Barre; Enterainment, Prof. E. A. Bishop, of Montpelier.

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